186 668 The Russian occupation receives no popular support from the masses. Of racial Lithuanians, only a few hardened communists and several thousand released criminals turned collaborators.

There is a definite trend to exclude even Lithuanian communists. In all of the periodic purges, it is the Lithuanian communists who suffer disgrace, expulsion and exile, while Russian embezzlers retain their posts. An "Anti-Cominform" morale is pronounced among the Lithuanian members of the LKP/b. Party and non-Party Lithuanians are still found in the less important "high offices." However, not a single Lithuanian holds an administrative post in any office connected with the military effort. This trend is pronounced even in the distribution of "ministerial" titles.

655 All communications—railroads, waterways, ports, post offices, telegraph, radio, telephone, aviation and highways—are under a centralized "All-Union" control: there are no "ministries" for any communications. A few Lithuanians are still encountered among the MVD railroad guard personnel but their number constantly dwindles.

486 Travel inside Lithuania to a distance of 200 km. is not obstructed, with the exception of the "prohibited zones" along the Polish frontier and the seacoast, where special permits from the MVD are required. Otherwise, traveling permits are issued by employing offices. Of course, every traveler must submit to numerous checkings of the papers by armed patrols.

There is no frontier with East Prussia and Latvia, and the same general travel rules apply to journeys to Latvia and East Prussia. Nevertheless, it is deemed safer to procure a *"komandirovka"* (dispatch order) even if the destination be less than 200 km.—a "detour" to Siberia must never be overlooked. The Latvian frontier is crossed mostly for black marketing. It is possible to go to Byelorussia and into the interior of Russia with a permit issued by a local MVD or Executive Committee. *"Komandirovka"* is required for travel by air.

[191] Transportation tickets, birth, death and other records are printed in Russian and "local" languages. Nevertheless, it is not a rare phenomenon to hear in response to an inquiry in Lithuanian: *"Neponimayu etovo sobachevo yazika"* (I do not understand this canine language).

Mobilization and Demobilization

● 727 Of the so-called "Lithuanian Units," only one survives—the 16th Infantry Division stationed in Vilnius. The enlisted and non-commissioned officers personnel is roughly 80% Lithuanian, but the officer cadres are predominantly Russian on all levels. Orders are given in Russian. Colonel Motieka is the Divisional Commander, and political "General" Macijauskas is Deputy Commanding Officer. All other mobilized Lithuanians are dispersed throughout Russian units.

701 During the war, men of the classes of (birth) 1895 through 1926 were drafted. After the cessation of hostilities in Germany, a few men were demobilized, others were assigned to various Labor Battalions and moved to Russia. Those serving in MVD units were retained in the service. Men born prior to 1923 were demobilized from strictly military units of the Soviet Army.

2:Anonymous U-4 (no date)1947 R35 Lithuanians R35

the Tsarist Russian occupation. True to tradition, resistance against the anti-religious drive developed into a spontaneous and united movement. The defense of religion embraced even persons who had formerly neglected the church and seemed to be indifferent.

Churches were filled to capacity. A former female communist stated that the church was the only place where one could relax physically, without having to listen to the maddening bolshevik agitation.

Mass singing in churches became a new and precious experience—a plea for help from a persecuted and dying people.

On All Souls' night, the cemeteries were filled with people. The Lithuanians followed their ancient tradition, they paid respect to their dead without priests, regardless of the fury of the Party Militia which arrested many in their mad rage.

On Sundays, declared to be working days, everyone, including civil servants and school children, went to church, knowing full well the penalty. In Prienai, students reporting to school on All Souls' Day found a scribbled message tacked on the door: "Stalin's constitution grants freedom of conscience, therefore believers need not attend classes"—so all the students went to church. Numerous arrests and dismissals from school followed.

Public prayers were a custom during the school year. Now, just as soon as the teachers left the classrooms, they were again recited.

The bishops did not dismiss former chaplains from their duties. Unable to teach the doctrines of the Church in schools, the chaplains transferred their pastoral activities, after classes, into churches and sacristies. The chaplain of Alytus organized a Retreat on Good Friday. To prevent attendance, the Communist Party ordered the faculty of the school to organize an anti-religious lecture on that date and ordered all students to attend the mass-meeting. The teachers and a few pupils showed up. A teacher related afterward: "A little girl sat in front of me during the harrangue reading a booklet in her lap. I was curious and looked over her shoulder. It was the national religious classic of Lent songs—*Graudûs Verksmai.*"

The ecclesiastic authorities did not dismiss the students of the seminaries. As some students dispersed, new idealists replaced them. Divinity students lived privately and attended lectures in churches, sacristies and private quarters. The NKVD made preparations to foreclose all private religious instruction, but the war intervened.

The first Russian occupation lasted one year. Pozdniakov's prophecy of the Soviet regime achieving within a two-three year period the results gained by the anti-religious campaign in Russia during 20 years, did not materialize, because of the spontaneous and determined resistance.

However, a heavy blow was delivered to religious life in Lithuania during the one year: 10% of the priests were eliminated, forcibly separated from their people. Of these, 15 priests were brutally tortured and murdered, 9 were exiled to Siberia. The majority

727 661 of laymen active in Catholic Action were either murdered or exiled to Siberia. 40,000 Lithuanians were deported to Russia during that one lone year, and at least two-thirds of the number were Catholic Action members.

The Second Russian Occupation

659 793 626 As far back as 1942, Comrade Vyshynsky, Deputy Commissar of Foreign Affairs and Liquidator of the Democratic Latvian State, admitted to a foreign statesman that bolshevik tactics in the Baltic States were based on an erroneous policy: the method of violence and compulsion had been a mistake.

In July 1944, the Russians again invaded the Baltic States. However, there was no change in their policy or methods regarding religion: they permitted no Catholic organizations, press or instruction of religion in schools.

[702] The Salesian monastery at Skirsnemunė was encircled by the Red Army and all physically able friars were drafted into the Red Army.

Soon thereafter, the tactics regarding the clergy wavered. Soviet overlords attempted to maintain, to some extent, the propaganda thesis regarding the alleged existence of "freedom of religion" in the Soviet [874] Union. Only one Catholic Seminary, of the former four, was left in Lithuania, but divinity students, as other university students, were exempt from military duty. The number of divinity students was sharply limited to 150—for a Catholic nation of three million —instead of the previous 850.

This measure represented a lull in the anti-religious drive: religion was to be eliminated by other means, by mass deportations of the faithful and their replacement by Communist Russians, so that, in the words of comrade Pozdniakov, the priests would find no employment for their vocation, no audience to listen to them. By effecting the primary aim of the Soviet regime—the liquidation of the Lithuanian people—the secondary aim, that of abolishing religion, would be simultaneously achieved. This explains the change in tactics, not the basic aim.

Furthermore, the new "party line" sought not merely to leave the clergy untouched, but to use them for political interests of bolshevism, as is done in Russia with the Orthodox clergy. In 1946 the NKVD encountered great difficulty with armed Lithuanian guerrilla operations. The NKVD decided to use the bishops and clergy to break the fighters' will to wage war. The Ministry of Interior (NKVD-MVD) demanded that the bishops publish pastoral letters and in sermons condemn the armed resistance and urge an end to it.

The alien regime attempted to attain two purposes: to enlist the clergy's aid to further its plans, and to drive a wedge between the clergy and the fighting nation. However, the plan was too obviously underlined with "red" threads, and the bishops declined to do the NKVD bidding. When the NKVD threatened with repressions, one bishop frankly told the satraps: "It is all the same to me whether I live five more years or less—I shall not soil the authority of the Church."

3: Simutis S-4 (no date) 1942 RB5 Lithuanians RB5
Baltic Countries RB 1

TABLE 22

BUTTER EXPORTS IN THE BALTIC STATES[a]

(*In Metric Tons*)

YEAR	LITHUANIA	LATVIA	ESTONIA
1927	2,051	10,761	9,906
1928	2,643	13,006	11,222
1929	4,084	14,830	12,359
1930	7,357	13,430	14,066
1931	8,705	18,739	14,444
1932	9,926	18,598	12,531
1933	9,580	15,720	9,224
1934	9,671	15,701	10,118
1935	12,154	16,816	10,838
1936	14,629	17,291	10,955
1937	15,058	19,211	13,179
1938	17,413	23,464	14,732
1939	16,386	(b)	(b)

[a] C.S.B., volumes for 1927 to 1939.
[b] Figures not available.

LIVESTOCK

Livestock breeding is one of the branches of agriculture that suffered greatly in the World War. As soon as the war started in 1914 Russia requisitioned the best horses for the army. Then came the German army, which took what had been left by the Russians. Only horses unfit for army use were left.

To alleviate a great shortage of food caused by the Allied blockade the Germans requisitioned even the milk cows for slaughter. The reduction in livestock in Lithuania in 1919 as compared with 1913 was as follows: horses, 38 percent; cattle, 47.7 percent; pigs, 44 percent; sheep, 30 percent. The reduction of stock may be clearly seen from Table 23,

3: Simutis S-4 (no date) 1942 RB5 Lithuanians RB5

TABLE 23

LIVESTOCK IN LITHUANIA 1913–39

YEAR	HORSES (1,000 head)	CATTLE (1,000 head)	PIGS (1,000 head)	SHEEP (1,000 head)
1913	451	918	1,138	1,152
1919	280	480	750	806
1920	335	604	1,119	894
1921	376	780	1,262	1,036
1925	497	1,339	1,488	1,455
1928[a]	611	1,128	1,010	1,409
1930	562	1,034	1,207	1,212
1935[b]	545	1,132	1,223	1,220
1938[c]	558	1,193	1,249	1,241
1939	521	1,004	1,117	1,224

[a] For the period 1913–28: Kubilius, *op. cit.*, p. 86; C.S.B., 1918–28, p. 58.
[b] For the years 1930 and 1935: *Lietuvos Surasymas*, 1935, pp. 40–51.
[c] C.S.B., volumes for 1938 and 1939.

which shows also that livestock breeding recovered very quickly after the World War, so that as early as 1925 the number of livestock was even greater than it had been in 1913. Exports of livestock and their products constituted 26.13 percent of the total value of exports as early as 1924 and reached 31.02 percent in 1928 and 61.4 percent in 1939. It may be interesting to analyze the livestock situation according to its various important branches.

Horses were bred in Lithuania as far back as historians can trace the Lithuanian people. That horses are beloved by Lithuanians is proved by the many folk songs about them. In the Middle Ages Lithuania needed horses for its wars and bred them in great numbers for that purpose. Some of them were even sold in foreign markets.[36]

[36] Krikscionas, *op. cit.*, p. 152.

11:League of Nations G-4 (no date) 1939 RB5 Lithuanians RB5

474 agricultural machinery, etc. Without the co-operative societies, the acquisition of these indispensable articles would have been almost impossible. Machinery to facilitate the various processes of farming and tools by which the land could be more efficiently prepared were shown to peasants at exhibitions, conferences and practical demonstrations organised by the rural co-operative societies.

474 242 3. Before the war, when Lithuania was still part of Russia, it was only towards 1911 or 1912 that action to encourage technical progress in agriculture could be developed on anything like a wide scale. Before that date, and particularly since 1906, much had been done in this sphere by the co-operative organisations — agricultural societies and farmers' clubs. At the meetings held by these organisations, many questions relating to the improvement of agricultural production were discussed. Exhibitions, courses of instruction and lectures were regularly held and visits were organised to model farms, experimental stations and demonstrations of agricultural instruments; schools of agriculture were founded and journals were published. General questions of importance to agriculturists were also discussed — *e.g.*, the flight from the land, the problem of agricultural labour, means of transport, hygiene and social insurance.

4. Since the end of the nineteenth century, propaganda has been conducted for the development of stock-breeding, particularly for the purposes of the dairy industries, as a substitute for the corn-growing to which Lithuanian agriculturists used largely to confine themselves. This propaganda was directed, in the first instance, to the owners of large agricultural estates and was subsequently extended to the owners of medium and small holdings also.

474 [727] The valuable activities of the co-operative societies in this sphere were interrupted by the war, during which Lithuanian agriculture suffered greatly : there was a fall of 38% in the number of horses, 47% in cattle, 44% in pigs and 30% in sheep; approximately 35% of the arable land was lying fallow and 1,200 villages with 14,270 agricultural undertakings, 2,000 separate undertakings and fifty townships, comprising a total of 57,080 buildings, were destroyed. The independent State of Lithuania was raised from the ruins without any compensation being received for the losses suffered. The co-operative societies applied themselves to the revival of rural life. Henceforward, their activities were better organised, as they were allowed to form unions and were able to concern themselves with the most varied branches of rural life.

In 1918, only 10% of the co-operative societies in being before the war still remained, so that the network of societies had to be extended. In consequence, many new societies of

11: Scheffer O-4, 5 (ca. 1660) 1704
EP4 Lapps
Letts R84
Lithuanians R85

Le 635 728 648

to ſubmit under the Protection of *Sigiſmund Auguſtus* King of *Poland*, who made *Courland* a Dukedom, and gave it to *Goddard Kettler* of *Neſſelrath*, the laſt Maſter of the *Teutonick* Order in *Livonia*, to hold it as a Fief of the Crown of *Poland*. But *William* the youngeſt Son of this *Goddard*, who ſucceeded his elder Brother in the Government, was diſpoſſeſſed of his Dominions by *Sigiſmund* III. King of *Poland*, and lived in Exile till 1619, when he was reſtored to the Dukedom, whoſe Poſterity enjoy it to this Day.

Le 636

The *Poles* alſo remain to this Day poſſeſs'd of ſome inconſiderable Places of the *South* ſide of the River *Dwina* or *Dune*, among which *Dunaburgh* is the only Place worth taking notice of.

Li 103 133 131 504 712 175 727

The Dutchy of *Memel* is likewiſe a part of the *Southern Livonia*: Its Capital City bearing the ſame Name, is Situate upon, and encompaſs'd by, the River *Tanger*, which not far from thence exonerates it ſelf into the Sea, in the Gulph call'd the Lake of *Courland*, and affords a very Commodious Harbour to this little but pleaſant Town: Its Caſtle is very well Fortified; it was *An.* 1250. built by the Maſter of the Order of *Livonia*, and in 1328. ſold by them to the Maſter of the *Pruſſian* Knights. In the Truce made in the Year 1635, betwixt the *Poles* and *Swedes*, it was Stipulated, that the ſaid City and Dukedom ſhould be ſurrendred to the Elector of *Brandenburgh*, who ever ſince remains in poſſeſſion of it.

CHAP. II.

Of the Antient Inhabitants of Livonia, *and their Superſtitions and Cuſtoms.*

Le 175 [illegible]

IT is beyond all diſpute, that *Livonia* remain'd for a long time involved in the Darkneſs of Paganiſm and Idolatry, this Country being quite unknown in theſe Parts, till in the Year 1158, a Merchant Ship of *Bremen* (or as ſome will have it of *Lubeck*) being forced by a Tempeſt into the Gulph of *Riga*, made the firſt